companies or of contractors killed or injured from causes beyond their own control: Killed, 5; injured, 25. From their own misconduct or want of caution; Killed, 28; injured, 10. Persons killed or injured whilst crossing at level crossings: Killed, 13; injured, 0. Trespassers: Killed, 21 (including three cases of suicide;) injured, 3. Miscellaneous: Killed. 1; injured, 0.

Fugitive Slaves.—In Canada it is estimated that there are now forty-five thousand fugitive slaves from the United States, the number being augmented by fresh escapes at the rate of twelve hundred a year, out of the four millions now in the Republic. They are disposed to settle in villages, in towns, and to cling together. Many are on their first arrival in great destitution, but the number is not small of those who rise to comfort through their own industry. They are acknowledged to be better farmers than the Irish, or even than the Canadian French.

Can a Clergyman Marry Himself?—The case of Beamish *v.* Beamish, a very interesting one, has been lately decided by the judges in the House of Lords. The case involves the question whether a clergyman can legally perform his own marriage ceremony, and the judges in the Lords were unanimously of opinion that he could not. The defendant in the case just tried, was the son of a clergyman who had officiated at his own wedding, and this decision of course makes him illegitimate. The landed property which he claimed, will in consequence go into the family of the clergyman's brother.

Rightly Served.—One of the Virginian papers, lamenting the decline in the value of slaves, quotes the sale of a skilled mechanic at £160, who would last year readily have brought £300; and the *New York Times* considers it safe to estimate "that if the involuntary labour of the South was worth £240,000,000, twelve months ago, it is now worth less than £160,000,000—a sudden depreciation for which the capital of no country in the world has ever perhaps, furnished a precedent."

Milton's Watch.—Sir Charles Fellowes has bequeathed the watch of Milton to the British Museum, in the following terms:—"I give and bequeath Milton's watch to the trustees of the British Museum, to be deposited in the Museum, upon condition that the watch may be placed under glass, or in some other way be always kept exposed to public view."

The Prince of Travancore has called on his brother princes to unite in subscribing for a throne of solid gold to be presented to Her Majesty, as the sovereign of India. He himself offers to subscribe £500.

REVIEW OF THE PAST MONTH.

Monday, March 25th.

At Home.—Her Majesty, the Queen, has been called to endure her first conscious bereavement in the death of her revered mother, the Duchess of Kent; the Duke having died whilst her Majesty was an unconscious infant. The nation sympathizes with the Queen and Royal Family in their bereavement. The late Duchess was of retired habits, and kept herself much from public notice; but we are all greatly indebted to her prudent and patient care of our beloved Queen, and for the lessons of economy and virtue she inculcated on her fatherless but hopeful child in early life. The funeral, in accordance with the wish of the departed, was private; and the Royal Family have retired into privacy to Osborne House, in the Isle of Wight, for several weeks. We are happy to hear that the health of her Majesty has not been severely injured by this tender but painful separation. The Duchess was in her 75th year, and died as she had lived, in peace. Her Majesty and the Prince Consort were with her for some hours before her departure, and witnessed the closing scene. Her memory will ever be fragrant.

Abroad.—The new President, Abraham Lincoln, has been quietly installed. The speech he then delivered was conciliatory, but firm; leaving the way open to the seceding states to return, but claiming the restoration of the Federal forts and properties which those States have seized. Virginia and Kentucky, the chief border States, have not yet decided to join the Secession; but the Seven States which form the Southern Confederacy, are said to be raising an army of 50,000 men by a *tax on cotton;* one cent per lb. on which, raises the value of a negro 100 dollars. What the next move will be it is impossible to say or even imagine; but we hope that the Northern States will never again succumb to the intolerant encroachments of unprincipled slave-holders and slave-breeders!—There have been some sharp discussions in the new French Chambers; but the result has been a vote of confidence in the Emperor.—In Rome, the populace and the young students continue their agitation for the sovereignty of the new "King of Italy." Some of the cardinals wish the Pope to retire, but the stupid old man tenaciously refuses.—There have been disturbances at Warsaw, the capital of ancient Poland; but the Emperor of Russia has displayed a commendable forbearance in its suppression, and seems disposed to make concessions to the wishes of the Poles.—The emancipation of the serfs of Russia, after two years probation, was proclaimed on March 1st.—The Danish dispute respecting the province of Holstein is not yet settled.

Marriages.

Feb. 13, at Bloomsbury baptist chapel, by the Rev. John Davies, of Hampstead, Mr. Alfred Charlton, to Emma Cross, widow of the late F. Cross, Esq., both of Brentford, Middlesex.

Feb. 13, at the baptist chapel, Sacheverel Street, Derby, by the Rev. W. Jones, Mr. Alfred Hull, to Miss Eliza Wilson.

Feb. 18, at the baptist chapel, Paulton, Somerset, by the Rev. T. Davies, Mr. William Mounty, to Miss Cottle.

Feb. 23, at the baptist chapel, Llansantffraid, by the Rev. R. Roberts, Mr. Samuel Parry, Llangollen, to Miss Sarah Davies, the daughter of Mr. David Davies, Hendreforfydd.

Feb. 26, at the baptist chapel, Crowle, the Rev. Thomas Lovekin, baptist minister, of Basford, Notts., to Miss Horsman, of the former place.

Feb. 26, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M. A., Mr. R. Featherstone, to Annie, daughter of Mr. R. Gallop.

March 1, at Cross Street baptist chapel, Islington, by the Rev. A. C. Thomas, the Rev. James Pooley, pastor of the baptist church, Cosham, Wilts., to Cornelia Lightfoot, eldest daughter of the late Major-General Lightfoot, C. B., late Colonel of the 62nd Regiment.

March 2, at Pithay baptist chapel, Bristol, by the Rev. E. Probart, Mr. J. D. Owen, eldest son of Rev. J. Owen, baptist minister, London, to Miss J. M. Sanders.

March 12, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. Mark Westaway, Brixham, to Miss Georgiana Palmer, of Okehampton.

March 16, at the baptist chapel, Brewer Street, Salisbury, by the Rev. P. Bailhache, Mr. James Welsford, to Miss Susanna Callaway of Bratton.

March 18, at the baptist chapel, Millwood, Yorkshire, by the Rev. J. Green, Mr. John Pilling, to Miss Betty Ackroyd; and Mr. Hiram Nowell, to Miss Charity Ackroyd, all of Todmorden.

Deaths.

Jan. 7, at Stewarton, Jamaica, Fanny, the youngest daughter of the late Rev. W. Knibb, aged 22.

Jan. 22, at Culmstock, Devon, Mrs Mary Rice, aged 81, who had been for twenty-seven years a consistent member of the baptist church in that village. She loved the house of God, and rejoiced in the prosperity of his cause. She suffered much, but was patient and resigned. When near unto death, she said to her daughter, "Why are you weeping? Sing of the Lord Jesus," and tried herself to begin that hymn—

"Arise my soul and stretch thy wings."

She often referred to the sufferings of Christ for her salvation. He was her all in all. Sometimes, though in great pain, she was in an ecstasy of joy. "There is no veil," said she, "between my soul and my Saviour."

Feb. 17, at Rhyl, Mrs Morgan, the beloved wife of Captain Thomas Morgan, aged 28 years. She had been a very useful member of the baptist church in Rhyl ever since the church was formed.

Feb. 22, at 9, St. Peter's Square, Hammersmith, James, the youngest son of the Rev. John Leechman, LL.D., baptist minister, aged 16 years. "Fell asleep in Jesus."

Feb. 23, at Coldstream, in the faith of "the glorious Gospel," Dr. Adam Thomson, aged 82, author of "Consolation for Christian Mourners," &c., and well known and highly esteemed for his energetic, disinterested, and successful efforts to break up the Bible monopoly in Scotland, and cheapen the Holy Scriptures.

Feb. 26, at Twickenham, Elizabeth, wife of the Rev. James Hoby, D.D., baptist minister.

Feb. 27, at Hammersmith, Mary the beloved wife of the Rev. John Leechman, LL.D., baptist minister.

March 4, at Bridgend, Mr. Edward Thomas, deacon of Hope English Baptist Church, aged, 29 years.

March 15, at Goodshaw-lane, near Crawshawbooth, Lancashire, Mr. James Priestly, aged 41, leaving a widow and seven sons to mourn their great loss. Mr. P. was baptized by Mr. Nichols in 1837, and with his wife, father, and mother, joined the new church at Sunnyside in 1847. His death is felt severely by a large circle of christian friends.

At Porus Baptist Mission House, Jamaica, after a short illness, Elizabeth, the beloved wife of the Rev. W. Claydon, in the 44th year of her age.

THE

BAPTIST REPORTER.

MAY, 1861.

ROMANISM, PAST AND PRESENT, IN JAPAN.

THE beautiful islands which form the Empire of Japan have long been closed as with an hermetic seal to the world. Neither voyagers, travellers, merchants, or missionaries, could gain access to her ports, which were watched with sleepless and anxious vigilance by the ruling powers; and the inhabitants were forbidden, by the penalty of death, from leaving her shores. The only exception to this exclusive system was the occupation of a very small island by the Dutch, who were watched with unceasing vigilance, and never allowed to tread upon the mainland. The Russians, ever bent on the aggrandisement of their vast empire, made many attempts, by force or fraud, to obtain an entry, but without success. At length, about seven years ago, the United States fitted out an armed squadron, and boldly entering one of their chief harbours, broke the seal, and opened Japan to the world. If it should be asked, what led the rulers of Japan thus to isolate their country from all other nations, and especially christian nations? an answer will be found in the statement we now furnish from the *New York Observer;* the writer of which says:—

"The deep interest just now felt throughout the world in behalf of civilisation and christianity in Japan, and nowhere more than in America, induces me, just as I am about to leave its shores, to give the columns of your world-wide read journal some facts which might not otherwise come to their knowledge, which I have incidentally gathered up by frequent and long-continued visits to several of its principal ports and more important towns, with much intimate intercourse with natives of official and respectable private standing and the best intelligence; as also with various foreigners of different nations who happened to be met with there, and were well informed as to the state of the country.

It is needless to repeat the history of the Catholic missions, it being sufficient to remark that they probably date from the landing of Saint Francis Xavier at the port of Cango-Simd, August 15th, 1549, 'who opened the mission to Japan under the auspices of the Blessed Virgin Mary, but without any other human co-operation than that of two religious and three neophytes,' as the Catholic historians tell us,—at the close of whose three years' labours, when he left the islands, he had made already several thousand converts; when others coming to take up the work where he had left it, had such marvellous success, that at the close of fifty years' preaching the number of converts was reckoned at not less than *one million eight hundred thousand!* In the year 1587, only 38 years after the commencement of the Jesuit mission by Xavier, there were in Japan three hundred members of the mission, a noviciate, a college, two preparatory seminaries for the education of young nobles designed for the priesthood, two hundred and fifty churches, and the number of converts were at that early period reckoned by the Jesuits at more than three hundred thousand. Persecution was awakened by the quarrels of the rival orders, and then mutual denunciations before the court and the emperor, to which were added the animosities, the jealousies, the competitions and outrages of the Spanish and Portuguese merchants, which were hardly less potent in exasperating the Government against christianity; and edict succeeded to edict and persecution to persecution, till the last vestige of christianity was eventually effaced from the islands. The fatal and final blow was struck, when the persecuted christians, to the number of 37,000, driven to despair, collected in the fortified town of Simabara, resolved to make the best defence they were able; and the place being besieged and taken, were put to death to a man. Still a small number of Japanese priests preserved a few dim sparks of the christian faith in shade and silence; but having no bishop to confer ordination, the priesthood ultimately died out, and all traces of christianity with it. In 1666, a commission of inquiry was established by the Government in all the towns and villages in the empire, in order to understand the religious faith of every family, when it was ordered that once every year the inhabitants of each house should tread under foot the cross. At the same time the Japanese were forbidden under the penalty of death to leave their country, and crosses were painted at the landing places, to intimate the fate which awaited foreigners should they presume to enter the country: and all this simply to exclude christianity! Was human hatred to the gospel ever so envenomed? In 1709 an Italian priest, defiant of the faggot and the cross, effected a landing, and being at once seized, was conveyed to Jeddo, where he was imprisoned for several years, and at last died a cruel death. Subsequently to this a similar attempt was made by an enthusiastic Jesuit, who obtained a passage in a vessel passing along the coast, and being sent ashore in a boat, was seen making his way into the forests, and this was the last ever heard of him.

The question naturally arises, after the details I have given, whether any native christians may yet survive in Japan? Kampfer, the Dutch historian, who resided some years in Japan on the little island of Desima, adjacent to Nagasaki, states that so late as 1690 there were fifty persons, men, women and children, of whom three had been arrested in 1683, imprisoned at Nagasaki for life, or till they should renounce the Catholic faith, and conform to the religious rites of their country. They were simple minded peasants, who knew little more of the faith which they professed than the name of the Saviour and the Virgin Mary, which, indeed, according to the Dutch accounts, was about as much as most of the Japanese converts knew. Still we cannot but hope that many 'who counted not their lives dear unto them,' for their attachment to the gospel, little as their knowledge might be, were true professors, and have long since received the crown of life. Dr. Kampfer (for he was a physician) was in Japan in the year 1700, whence he returned to Europe, and died some years after, leaving his work unpublished. Down to that period (which indeed was 170 years ago—a long period for christian knowledge and piety to live without almost miraculous aid) there were surviving vestiges of christianity in Japan, but of little significance and value. In the years 1858 and 1859, I was repeatedly at Nagasaki, at one time spending two full months there, in intimate daily intercourse in the city and in Desima with the people and the Dutch residents.

Dr. Pompey Van Mandervoort, an intelligent and scientific gentleman from Holland, who has resided there for several years in the service of the Japanese Government, teaching a class of young Japanese the principles of medicine and surgery, and who, after infinite painstaking and persuasion, obtained the first subject for dissection last year, a convict executed for murder, told me that about three years ago, some five or six individuals were arrested at a place near *Simabara*, so celebrated for the last fearful tragedy in the history of christianity in Japan, situated on a bay of the same name, and only about 30 miles due east from Nagasaki, upon the suspicion of their being *christians*, the only ground for which was the circumstance that some Catholic pictures, images, and relics, were found in their houses. They were poor peasants, ignorant and simple, and whose knowledge of christianity, in the smallest degree, was a matter of debate, and certainly did not extend beyond the pictures and the names of Christ and the Virgin. These articles had come down to them by inheritance, or had been discovered by them by accident, and being found in their possession, subjected the owners to suspicion and persecution. They were imprisoned in the old jail in the city, where thousands of martyrs had suffered, and which I succeeded in discovering, and visited repeatedly, as well as the '*Hill of the Martyrs*,' where so many thousands suffered death by all the forms of torture which malice could invent. What was their ultimate fate, the Doctor was unable to ascertain, as *secrecy* is the great system of Japanese policy, but he was satisfied they were not put to death, though he believed they were sent up to Jeddo. How remarkable the circumstance, ignorant as these poor peasants were, that these sorry symbols of christianity should have been preserved and brought to light in the very place where *thirty-seven thousand* native christians had been massacred two hundred and twenty years before!

Repeatedly we fell in with the Russian frigate *Astroid*, in the gulf of Pechili, and in the harbours of Simoda and Nagasaki, it being the flagship of Admiral Pontatine, who at the same time was the Russian Minister to China. We formed the most agreeable and fraternal acquaintance with the officers, some of whom could speak English with great fluency, while others discovered remarkable facility in mastering it. One of the young lieutenants informed me that a year or two before as they were sailing along the coast between Simoda and Nagasaki, the Admiral had occasion to send a boat ashore, when a Japanese came running down to the boat from the hills and forests, earnestly requesting to be taken on board the ship, urging as a reason that he was a *christian*, as were some others who lived with him in the caves and forests near the coast, concealing themselves and their religion together. The individual in this case, for some reason, was in special and sudden fear for his life, and therefore sought protection from a christian nation, which Admiral Pontatine at once granted. The Russians have been so long on the Japanese coasts, that some of them could comprehend the Japanese words used in familiar conversation.

It was my fortune about a year since to make the acquaintance of Father Gerard and his associate, at the great *caravanserai* at Hong Kong for all the Catholic priests, missionaries and agents, as they come out from Europe, and diffuse themselves over this great East, or else as they prepare to return to Europe, or to change their fields of labour, or are driven from those fields by oppression and persecution. In this religious *hospice* I met with the venerable Bishop Gouthier, Vicar Apostolic of South Tonkin, and Bishop Pillerise, Vicar Apostolic of Cochin-China, both of whom had been driven from the posts they occupied by the persecution raging there. Here also I met with Father Gerard, a *father* without a wife or children, and in the very flower of life, though endowed with so patriarchal a name. Both he and a young priest, his associate, were Frenchmen, of fine natural talents and the most finished education, to which were added a good personal appearance and great address. Both were of the order of Jesuits, and while the one, whose name I forget, exhibited a serious and tender spirit, and never obtruded the offensive dogmas and pretensions of his Church, Father Gerard, in the true spirit of the founders of his sect, attacked my Protestantism with a vehemence which threatened to be satisfied only with my conversion, and that on the spot, to the Catholic faith, and turning monk, or entering the priesthood. They had been residing in the Loo-Chew islands—Father Gerard seven years, and his associate five,—for the purpose of mastering the Japanese language in order to entering Japan itself as soon as it should be opened to missions. Both assured me they found extreme difficulty in acquiring the language, in which the difficulties of the Chinese united with those peculiar to the Japanese, and when after seven years study, they attempted to make a grammar, they abandoned it in despair, so impossible was it to reduce the whole to order. Donker Curtius, the Dutch governor of Desima, who has resided there for a longer period, gave me the same account of the language, and though he had just published a grammar, in which he had expended his best efforts as well as a long period of labour, he was quite dissatisfied with his own production in the consciousness of its many defects. I have lately met with Father Gerard in this city, where he is connected with the French legation as interpreter, though he still acts the priest and the missionary, with all the adroitness and craft of the early order. He even came on board our ship, the Powhatan, begging funds to erect a Catholic Church in Karagowa, and succeeded in raising about 200 dollars. On pursuing my inquiries respecting the existence of any native christians in Japan, he replied that he had not been able to discover the minutest traces of remaining christianity or christians, either in Jeddo or other parts of the empire; nor did he believe that any could exist.

From all the facts adduced, it is not uncharitable, or pressing an argument too hard, to conclude that though the Catholics claimed one million eight hundred thousand converts in 1600, there is not a solitary true christian, if indeed a solitary nominal Catholic in the year 1860, though there may be found some old pictures and relics, and some few dim and utterly inoperative, christian or rather Catholic ideas. Once Nagasaki was entirely a christian city, of above 40,000 inhabitants, full of churches and christian institutions, and where idolatrous worship was not observed in a single pagan temple. For two centuries a single christian has not been found in that population.

The common people are ignorant alike of christianity and the history of Jesuitism in Japan. The waves of ages have passed over them, and swept all memories and records away. Not so with the higher classes. No histories of Japan have been permitted to be written or published since the expulsion of the Jesuits and non-intercourse with foreigners. What firmness and even fierceness of determination to blot out the outer world to the Japanese, and Japan to the outer world! Still it is believed histories are written, for the Japanese are a reading and writing people, but that these histories are kept safely locked up in the libraries of princes and nobles, ready to see the light 'with the good day coming.' I have been unable to get the sight of a single christian book which came down from the days of the Jesuits, or even to hear of one, however humble. Still histories of the Jesuits and their doings doubtless exist, with which the higher and best educated classes are more or less familiar. One of the most formidable obstacles anticipated in the way of Protestant missions, has been the remembrance of the Jesuits and the utter detestation of them in the Japanese mind, it being naturally inferred that they would transfer the same hatred to Protestants. But, as I find, they have already learnt to discriminate. When I have endeavoured to avert prejudice against our missionaries already in the field, telling the Japanese that ministers simply taught religion and did not meddle with politics or interfere with the government (with some qualms of conscience, I confess, from what I have read within two or three years in the newspapers), they have at once replied: 'Yes, we know that you are Protestants, and not Catholics.' On one occasion, when I was describing the religion of our country, and saying that as God was a Spirit, we did not use images in our churches and worship, one inquired hastily and earnestly: 'What God do they worship at *Rome?*'—a question which it perplexed me to answer to do justice to christianity and justice to Romish idolatry, which in frequent instances, is the very counterpart of the Japanese. In all truth, I have been in their temples, when, forgetting myself for a moment, I have thought, from all the ceremonies and surroundings, I was in a Catholic church. Happy for Protestant missionaries, and happy for Japan, the Japanese have already learnt to discriminate, and do not transfer their jealousy and hatred of the Jesuits to the Protestants. They are a kind-hearted and sensible people, who, more than any other nation, can be led to the right under the simple power of light and love. They have their vices, but more virtues than any other heathen nation; and, by wise measures and Heaven's blessing, can be developed into the most intellectual, moral, and well ordered nation in the East. They have more of the Anglo-Saxon elements of character than any other Eastern race: and raised into a *christian* nation, (a civilized one they long have been,) may bear an important part in the regeneration of the races adjacent."

Spiritual Cabinet.

MORTALITY AND IMMORTALITY.

FROM THE "ORIENTAL BAPTIST."

WHAT is there in Creation that bears on it the stamp of Eternity? Is it the "deep and dark blue ocean," which, to feeble man, appears as "the image of Eternity—boundless, endless, and sublime?" Is it the sun pouring for centuries from his inexhaustible store-house floods of golden splendour; or the million stars that, through the abyss of space, shed their cold beams of reflected light on the ebon throne of night? No!

We look around, then, on the nations, and we look at ourselves—at the history of the past and the passing picture of the present, and what do we see? Death meets us every where. In the palace and the cottage alike, in the busy highways of commerce, in the gloomy solitudes of the desert, in the quiet cloisters of sanctity, and at the festive board of the profligate; amid the rejoicings of a marriage-feast, amid the sweet communings of the fireside, amid the pageantry of state, amid the gaudy show of wealth, and the glitter of rank; for

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The path of glory leads but to the grave!"

"For so have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness and to decline to softness and the symptoms of a sickly age: it bowed the head and broke its stalk; and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and outworn faces."*

The picture of man's earthly life may thus be pourtrayed. And we cannot look back into the past without beholding a vast field of death, the picture of a mighty grave-yard. What grandeur and pomp and splendour have passed away! What colossal empires have crumbled into dust! The proudest monuments of human genius are lying prostrate in decay, and the gorgeous pageantry of thrones has flitted away like the morning cloud and early dew. The sceptre of the Pharaohs, the Ptolemies, the Cæsars, has ceased to sway dominion over man, and their kingdoms have vanished from the panorama of life. "Assyria, Greece, Rome, Carthage, what are ye now?"

"What countless kings have into dust been humbled!"

What mighty achievements of the human intellect lie buried as beneath some gigantic pyramid, within the unsanctified pages of history, while the living intellect itself has passed into the region of forgetfulness. Generation after generation has passed away in every land, leaving no names, no individuality, no history behind them. The silent grave-yard under the shadow of the rugged elm and solemn yew, the neglected and disused cemetery in the heart of some vast metropolis, the tumulus of our half savage ancestors; the ruined tombs of the Memlook Sultans at Cairo, "stretching away into the desert in picturesque and graceful forms;" the Necropolis of Syene, where "seventy thousand dead have found their last resting-place within sound of the roar of the cataracts of the Nile;" the Necropolis of Thebes, where lie the remains of those thousands that piled the Ramaseum or painted the halls of Medeenet Haboo, in the days "when Rome was still the haunt of the wolf, when the Acropolis of Athens was a mere shapeless rock, and when naked savages hunted the otter between London Bridge and Chelsea;" the simple burial-places, where haste and fear, where pestilence and war have laid the silent dust of thousands, and men "like garnered grain are heaped together," such as "the field of Marathon—the wooded banks of Thrasymene, the plains of Tours and Hastings, the gentle hills of Waterloo—the defile of Inkermann, and the highway between Cawnpore and Lucknow," these stand forth as the mute vouchers of man's mortality.

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* Jeremy Taylor.

And are there not indications of our mortality even at our very thresholds and within our very homesteads? What family is there of all the race of man, that has not suffered the keen anguish of parting from some beloved one, in the prime of youth and health? What assemblage of loving hearts is there, that has not been rent asunder by the rude hand of death, or seen in the closing eye and the trembling lip and the enfeebled pulse, the fore-shadows of his coming. We have witnessed the last hours of infantile innocence, of noble manhood, and of trembling age, and have paid the last tribute of affection to their sleeping dust. What art thou, thou mighty spirit of decay, thou render of human hearts and human sympathies? Say, what art thou, thou cold unfeeling phantom that dost stalk the living earth, snatching from the breast the lisping babe, and filling with anguish the mother's bosom; breaking the stout heart of manhood; thrilling the soul of orphan misery and widowed desolation; and filling thy barns with the loathsome corpses of all that were once beautiful and noble and loving on earth? Thou art mysterious and incomprehensible, oh Death! Thou hast caused an ocean of tears to flow, and the most bitter anguish has failed to satisfy thy insatiable appetite. Methinks in the garden of home I see two roses raising their lovely heads side by side, but thy rude breath destroys their loveliness and they sink into decay. Anon a tall poplar rears high its head, but the tempest of thy wrath breaks its strength and it falls. And lo! again, the tender, drooping lily, rejoicing in its innocence peers above its beauteous companions; but thy scorching beams with a fierce and fiery look wither its budding beauty. And still I see thee, relentless monster of dissolution, striving to crush the sturdy oak, and crumble its giant greatness into the dust of everlasting forgetfulness. And thy efforts are not futile, for thou hast conquered, oh Death!

What a change comes over the spirit of our dreams, when we turn from this painful scene, this world of sorrow, this charnel-house, this abode of corruption, to that world of spirits whose surpassing glory the gospel has so marvellously revealed. It is the gospel alone that has brought Life and Immortality to light, for hence it is, and hence only, that the christian believes that a heaven, "incorruptible, undefiled, and that fadeth not away," exists; that the soul lives after death; and that, at the last day, it shall be clothed with a glorified, "spiritual body." The Hindu doctrine of transmigration conveys but an imperfect idea of immortality, inasmuch as the continued existence of the soul is made dependent on its return to earth, and its transition from one state of being into another. Debar, they say, its return, or put an everlasting veto on its assumption of a second material vehicle, and the soul either lapses into annihilation, or is absorbed into the Divine nature. In like manner the Muhammadan notion of future existence, as connected with the gratification of the sensual appetites, fails at the very outset to establish the doctrine, for (little credit to the common sense of the framers of the system) sensuality necessarily implies the presence of a gross material body, subject to the conditions of mortality. The immortality of the Bible, however, has reference to a state in opposition to man's present state, which is intimately connected with the dying tenement he inhabits. From this we conclude that immortality, while it mainly consists in immunity from death, also implies entire freedom from frailty and decay. By a wise arrangement of the Creator, the soul or mind of man has, in its present state, an indissoluble alliance with the body, and so perfect is the link, that any derangement of the one is, as by a magnetic current, communicated to the other. No one will dispute this. The intellect exhibits weakness in proportion to the gradual decadence of its physical tenement. The unfailing concomitants of second childhood or old age are loss of physical and mental energy, feebleness of conception and of judgment, decrepitude of reason and decay of memory. In the case of Adam, so long as he had access to the tree of life, he was immortal, but once debarred from it, he became subject to decay and death. No doubt the intellect of the first man remained unimpaired, while the conditions of mortality were not present in his frame; but when the way to the tree of life was closed, those conditions appeared, and with them that debility of mind which increased with his declining years. But as age shall not impair the living intellect in heaven, for it shall then be in close companionship with a spiritual body in which there shall not exist any conditions of frailty or decay, how vastly superior will that life be to the present, in which the highest efforts of the soul are trammelled by the meshes of mortality. A Newton, a Bacon, a Milton, had they been endowed with immortal bodies here, subject to no change, what treasures of knowledge had been ours! But a multitude whom no man can number shall tread the courts of heaven, possessed not only of immaculate intellects, but unblemished bodies An innumerable host shall be there where change and time are lost in one flood of unbroken splendour; and we, also, if permitted to enter that sacred abode of the Deity, shall find ourselves endowed with all that immortality implies. Here we know nothing of unmixed joys and unbroken happiness. The fellowship on earth of those whom we love, though extremely dear and delightful, we cannot but regard as necessarily transient and liable to be rent asunder, at some period or another, by the hand of death. The pursuit after knowledge is attended with disappointment. Memory proves treacherous, and whole funds of thought, the accumulation, perhaps, of years of study, are wiped out of the brain as by a sponge. But there, the possibility of dissolution not existing, the condition of the glorified spirit will be that of progression. Knowledge once acquired will be retained. Love once cherished will flow on as a stream from a perennial fountain. Joy, unmixed with disappointment and unchecked by pain or sorrow, will continue untarnished through countless ages. We shall then be spirit in a sense unknown to us on earth—pure spirit inhabiting a spiritual tabernacle. All eye, all ear, how joyous will existence then be! And what happiness shall be experienced in the constant and untiring endeavour to know the mysterious workings of the Eternal Mind, though none shall ever completely fathom the ways of Him—

> " Whose judgments are a mighty deep,
> Where plummet of Archangel's intellect
> Could never yet find soundings; but from age
> To age let down, drawn up, then thrown again,
> With lengthened line and added weight, still fails,
> And still the cry in Heaven is, O the depths!"

The chief glory of immortality will consist in companionship with Jesus. While on earth, what gracious words proceeded out of his mouth! Blessed indeed were the disciples who personally attended his ministrations! But Jesus was not then glorified, and the disciples of Jesus were still denizens of a sinful world, and partakers of a sinful nature, and hence he adapted his teachings to their limited understandings. To a ruler in Israel, to a member of the Jewish Sanhedrim, a man of enlightened mind, Jesus said, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things." In him dwelt all the fulness of the Godhead bodily; and had he exhibited that fulness in its entirety, the feeble intellect of his hearers would have been perplexed and overwhelmed with its grandeur and greatness. But in heaven the enlarged mind of the believer will be fitted to sustain, to a much greater extent, the revelations of his majesty. What unfoldings will then be made of the hidden and mysterious machinery of providence, what disclosures of the hitherto concealed purposes of Jehovah!

Added to this, the permanent nature of all heavenly things will enhance the glory of immortality. The historian of the millionth century of eternity, if such there ever will be, shall have no obituary in his record—no item like, "and Solomon slept with his fathers and was buried," and hence no note of change. The disruption of empires, the dethronement of monarchs, the subjugation of kingdoms, the war-cry of enthusiastic patriotism, the victorious shouts of conquering heroes, the clang of arms, the miserable subterfuges of statesmen, the ambitious projects of aspiring greatness, the jealous watchfulness of national pride, the strifes of party, the struggles for the rights of nations, none of these shall form items in the history of that heavenly empire where principalities and powers, kings and priests, shall subsist in one eternal bond of harmony under the genial sway of Jesus our King and Lord.

Calcutta. W. C. F.

Poetry.

VANITY OF HUMAN GLORY.

The glory of this mortal state,
  Its grandeur, pomp, display,
Are doomed to meet their final fate
  Of ruin and decay.

The vision of six thousand years,
  O'er gloomy ages past,
Reveals a vale of grief and tears,
  Dark, melancholy, vast.

Once man in God's own image made,
  By pride and sin rebelled;
His moral grandeur then decayed,
  From Paradise expelled.

How tarnished now the lofty mind!
  How vile th' immortal soul!
Each noble faculty consigned,
  To sin's entire control.

Thou Eden, garden of delight!
  Where now are all thy bowers?
Perished, as shadows of the night,
  Or transient summer flowers!

Greece, Rome, and Carthage, where are ye?
  Where Nineveh of old?
And can thy dust, Thermopylæ,
  One warrior breast unfold?

Where, Thebes, are now thy hundred gates,
And Memnon's palace halls?
Where Pharaoh's sceptre and his states?
And, Babylon, thy walls?

Your glory, like the morning cloud,
And pomp have passed away:
But from your shades ye call aloud,
"All earthly things decay."

And where is the magnificence
Of Israel, chosen race?
Her temple's glittering radiance
Has left no shining trace!

Where now are all her mighty men,
The Prophet, King, and Priest?
Gone from the reach of mortal ken—
Gone to eternal rest.

And where the hosts that proudly trod
Her plains, with glory crowned,
Those "armies of the living God,"
In battle-field renowned?

Their trumpet's blast is heard no more;
Their day of glory gone;
Their shouts of victory are o'er!
Their palaces o'erthrown.

What countless myriads of our race—
As all who follow must—
Have vanished from all earthly place,
And crumbled into dust.

And soon our present life shall flee,
Time's tide is ebbing fast,
And future ages, yet to be,
Shall mingle with the past.

Why then should this undying flame,
This soul of heavenly birth,
So vainly seek the breath of fame
On this sin-cursed earth?

May I a better portion gain,
And earnestly desire,
More lasting glory to obtain,
And rise in virtue higher.

May I but taste those joys that flow
From Jesus and his cross;
The dearest treasures here below
I'd count but worthless dross.

Only for Him who died to save,
Would I desire to live;
Whose power can rescue from the grave,
And life immortal give.

Then, when corruption shall consume
This mortal frame of mine,
It yet shall rise to live and bloom,
Where deathless glories shine.

Calcutta. W. C. F.

Reviews.

Lays of Lowly Life. By Ruth Wills. London: Simpkin, & Co. Leicester: Winks & Son.

THE friends of sabbath schools will be delighted with this beautiful little volume of poems, written by one who became a scholar in one of them when only five years of age, was left fatherless when seven, and began to work when eight. Always fond of reading, when just in her teens, she met with several poetic works, which, exciting her admiration, led her to cherish poetic fancies. Her first attempts at writing verses appeared in the pages of *Winks's Children's Magazine*. As time passed on she so far improved her talents, that several competent judges, to whom her fugitive pieces were submitted, expressed a strong desire to have them gathered up, and, with several which had not yet appeared, published in a handsome form. The book contains nearly forty of these, with a Preface and Autobiography written by herself. The motto she has chosen is from Beranger,

> "Le bon Dieu me dit, chante,
> Chante pauvre petit."

Or,

> "The good God said to me, sing,
> Sing poor little one."

We regret that our limited space prevents us from giving more than one verse from her "Bradgate Park," in which the sun is represented as the bridegroom, and the earth as the bride.

> "He comes, in burning pomp, the bright-eyed King!
> His bride receives him with a rosy glow;
> He takes the mist-wreaths that about her cling,
> And moulds them into pearls to deck her brow."

The Social Effects of the Reformation. By J. W. Gilbart, F.R.S. London: Longman's.

WE do not recollect finding, within the same space, so many facts, authenticated by references, as are contained in this small pamphlet; all conclusively proving that Romanism is the most oppressive incubus that every weighed down humanity. Originally written in reply to William Cobbett's "History of the Reformation," for the pages of a periodical, it is now republished in its present form as adapted to the times. No Englishman can go through its details without feeling thankful that his country was ever delivered from a yoke too heavy to be borne. We should rejoice to hear that these five brief essays were translated into the French, Italian, and Spanish languages for general circulation in those countries.

"*Put a syde at Home:" or, the New Testament Plan of Giving. By J. C. Pike. London: Simpkin, Marshall, & Co. Leicester: Winks & Son. Twopence.*

MR. PIKE, having been requested to preach on the subject of Christian Liberality, delivered this discourse to the congregation at Friar Lane, Leicester. The text is from 1 Cor. xvi. 2. But instead of the words, "lay by him in store," Mr. P. adopts those of his title, "Put a syde at home," as Tyndale, Cranmer, and others translated the clause. WEEKLY STORING for the Lord is what Mr. P. more especially advocates. He says:—

> "Closely akin to the subject of WEEKLY STORING for the Lord, is that of the WEEKLY OFFERING. Indeed some commentators, Doddridge among the number, think this is also taught in the text. My conviction is that the great lesson of the text is the plan of WEEKLY STORING and treasuring up for the Lord in proportion as he has prospered each of his servants. By all means let us have both plans in active operation; but, if only one, then I would plead for the pre-eminently scriptural one of *storing* for God. Only conscientiously and prayerfully form and maintain this private benevolent fund, and it is of comparatively little moment whether you give it by weekly, monthly, or quarterly payments. It belongs to the Lord, and you will use it for his honour."

Many other valuable suggestions on the subject of Christian Liberality will be found in this discourse.

Church Finance; or, the Scripture Method of Establishing and Upholding Christian Institutions. By John Campbell, D.D. London: Snow. Twopence.

HERE, too, we find the *Weekly Storing* system strongly advocated. Dr. C. says:

> "The weekly storing is the true principle. Compared with this, for effect, every scheme of man's device is but impotence. The adoption of this principle would put a new face on the universal church—the increase would be prodigious."

These declarations are supported by many facts. Here are a few:—

> "A London baptist church is thus realising £330 annually, instead of £153 by the usual plan. Another received £49 more last half-year than by former measures the preceding half-year. A London Congregational Church gets £30 per quarter for incidental expenses, instead of £10 by former collections."

Correspondence.

THE TRUE APOSTOLICAL SUCCESSION.

To the Editor of the Baptist Reporter.

DEAR SIR,—"Not many years since the King of Holland appointed two very learned and able men, one a Professor of Theology in the University of Groningen, and the other Chaplain to the King, to examine into the origin and history of the Dutch Baptists. They wrote out the result of their investigations, and published the work at Breda in 1819. In this volume, prepared by those two learned members of the Dutch Reformed Church, Dr. Ypeig and Dr. J. J. Durmont, the authors, after tracing up the history of the baptists, make use of the following remarkable language—

"'We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long, in the history of the church, received the honour of that origin. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINE OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time GOES TO REFUTE THE ERRONEUS NOTION OF THE CATHOLICS THAT THEIR COMMUNION IS THE MOST ANCIENT.'

"Such was the impression which this truthful document made upon the Court, that the Government of Holland offered to the Baptist churches the support of the State, which was politely but firmly declined, 'as inconsistent with their principles.'"

The above is an extract from a work not very long ago published at Nashville, Tennessee, America. It is a thorough-going and prodigiously powerful defence of believers' immersion. The first volume has been republished in England by H. J. Tresidder, but it greatly needs correction of errors in orthography, &c. The extract will be found, pages 172, 173, American edition; and page 150 English.

Can any of your readers furnish more particulars concerning the Dutch work above referred to? Surely it ought to be translated and published in England. Some of our brethren in their summer tour may perhaps visit Holland and get a copy, if it is not in the hands of any of them already. J. HARBOTTLE.

Oswaldtwistle, *April* 10, 1861.

Christian Activity.

EVANGELICAL COLPORTAGE.

AMONG the many schemes of christian benevolence which the present century has brought into active operation, there is one which, following closely upon the wider spread of education, is peculiarly adapted to supply that mental food, for which the faculty of reading had created an hunger. That scheme is colportage, or the employment of colporteurs of books.

The term "colporteur" is of French origin, from *col*, "the neck," and *porter*, "to carry," and has been from an early period applied to the bearer of religious books from house to house. Even centuries before the Reformation, travelling merchants carried about with their wares manuscript chapters, and sometimes entire copies of the Scriptures. The devoted pastors of the Waldensian churches often acted the part of hawkers, that they might thus gain access to the dwellings of the rich, and offer them those treasures that money could not buy. When the Bible became accessible to all through the medium of printing, large editions were circulated in France, Switzerland, and other parts of the continent by colporteurs.

D'Aubigné, in his valuable "History of the Reformation," shows that both the press and personal Christian effort were well employed by Luther and his successors in effecting the greatest of all moral revolutions since the dawn of christianity. He says: "Farel and his friends consigned the books to certain pedlars or colporteurs, simple and pious men, who, laden with their precious burden, passed from town to town, from village to village, and from house to house, knocking at every door." And as early as 1524, there existed in Bâsle a Bible Society, a Tract Society, and an Association of Colporteurs for the benefit of France.

When the Bible of De Sacy was published in France in 1666, we find the same agency employed to put it in circulation throughout the kingdom, and we know from Beza that several colporteurs were afterwards burnt to death by the Romanists for having thus circulated the word of God; but in 1685 the fatal revocation of the Edict of Nantes led to the entire suppression of this important evangelizing agency. In Great Britain, although we can find no mention, at such an early period, of colportage being systematically employed, yet from the writings of Baxter and other eminent men before and after his time, we gather that the distribution of good books by hawkers was considered a work of great importance; and Baxter remarks that he "would rather be the author of books to be carried in pedlars' packs to the poor man's door, than of books to stand in golden libraries."

The revival of colportage on the continent of Europe is associated with one of the most interesting events in the religious history of the present century, viz., the formation of the Free Church of Geneva. The evangelization of France was a subject of the deepest interest to the devoted men who founded this church; and we believe we are correct in ascribing to their zeal the first re-employment of colporteurs in that country and Switzerland. The first employed was a Frenchman, named Ladam, who had served under Napoleon. He began his work in 1820, being superintended by Henri Pyt, one of the ministers of the Free Church. At the third anniversary of this church there were eight colporteurs engaged in the work; and ere long so great was the success of their labours in France, that the British and Foreign Bible Society was led to introduce the system of colportage as a part of their machinery, and considerably more than 100 colporteurs are now engaged in the work throughout France. In fifteen years these men have circulated in that country nearly 1,700,000 copies, and in many cases the seed thus sown has awakened a desire for the pure ministry of the word; numerous Protestant congregations having arisen which trace their origin to these humble labourers.

In Norway and Sweden, Belgium, Holland, Germany, Switzerland, and recently in Italy, the same system of colportage has been carried out with similar results. Various societies supplement the labours of the Bible Society by employing colporteurs to circulate other books and tracts beside the Bible.

In Turkey, China, and India, colportage, although not yet carried out on a scale commensurate with the existing need, has proved itself the agency that prepares the way best for future missionaries.

When, thirty years ago, American missionaries came to labour in various parts of the Turkish empire, they found that the Bible Society had been their pioneer, and, as they said, a right arm to them. "We trace this great work," Dr. Dwight adds, "directly and entirely to the circulation of the printed Scriptures. God blessed his own Word, and it prepared the way for the preached gospel. In many a town a single Bible commenced a most important work of God in the surrounding districts."

Experienced missionaries in various parts of the world, bear their testimony to the utility of this system. In South America, these colporteurs are labouring with much success. In some parts of British North America converted Indians are employed. In the States of North America (for we must not write "United States" now) nearly 1000 are thus engaged, about 200 of whom are students partially engaged, and extensive good has been effected.

We must notice British Colportage in our next.

Revivals and Awakenings.

SCOTLAND.

THE Rev. Hamilton M. Macgill, of Glasgow, Home Secretary of the United Presbyterian Church, says:—

"We have received upwards of eighty replies to queries relating to this great religious movement;—the preparation for it in the minds of men; the means employed to promote it; the class of persons among whom it has mainly taken effect; the marks of conviction and conversion with which it has been accompanied; and its effects upon the Church and the world. The replies are given by some of the most eminent men in the christian ministry of Scotland; and if printed as they stand, would constitute a volume of peculiar interest and permanent value.

The answers relate to districts scattered over a great part of Scotland, and comprising a large portion of its population. Among the fishing population, especially on the east coast;—throughout the north, from Perth as far as Inverness, and in a few instances beyond it; in the largest cities, including Edinburgh, Glasgow, Perth, Dundee, Aberdeen; and, in some of the villages and towns of Lanarkshire and Ayrshire, the gracious work has been experienced by a large multitude of persons, whom no one has attempted to enumerate, but who must amount to many thousands. In the more distant west it has reached Campbeltown, Lewis, Harris, and Islay. In the last-named island men are crowding to hear the Word of God, and engage in prayer in hundreds, and even in thousands, who till lately were in a state of proverbial lethargy in regard to all spiritual things.

The invariable testimony of the brethren is, that a spirit of prayerfulness preceded the revival. In Burghead, one of the fishing villages in the north, the first special fact noticed as preceding the revival was the following; that at a prayer-meeting held in the house of a christian woman, laid for the last thirty years on a bed of affliction, the burden of the prayers, at her request, was for "the outpouring of the Spirit, for the quickening of God's people and the conversion of sinners.' Ere long the careless fishing people were awakened, and many of them converted to the Lord; while the entire community, with few exceptions, was moved, and not a few, formerly without the pale of the church, came forward to profess the faith.

The religious awakening went with much power, as it has been expressed, 'by the way of the sea.' The fishing community have, more conspicuously than any other class, been brought under the power of the gospel. In many a fisherman's home along the east coast of Scotland the altar of God has been reared, and in many a fishing village the change is so palpable as to challenge the attention of all. During the period of greatest intensity, when the revival had thoroughly stunned the population, the topic of conversation among these seafaring people, in many a home, related more or less directly to the one thing needful. Had you gone into some fishing village twelve months before, you would have seen groups of rough men, some occupied in the matters of their vocation, many blaspheming, some quarreling, and some intoxicated, but none praying, none singing psalms—all indeed ready to smile at the proposal of prayer or hymn-singing under the broad light of 'a working-day.' But suppose the same village visited with refreshment from on high. You enter the narrow street, you hear no blaspheming, you see no drunkenness, but you hear, as you pass the houses of these men, 'that go down to the sea in ships,' the voice of praise, offered up to Him, 'who is the confidence of all the ends of the earth, and of such as are afar off upon the sea.' Toll the village church bell, and soon you find the little place of worship filled, for these hardy men and their wives and children have left all to come and hear once more the simple tidings that have lately fallen upon them with such astounding power. Or follow them to their little craft, and embark with them, and hear their conversation; it is the speech of christian men. Hear their prayers, there is a directness, simplicity, and power, derived from their recent agony under the sense of sin, and from their new-born joy under the sense of the favour of God, which almost warrant the idea of supernatural suggestion. Land with them among some other community of fishermen, and hear their faithful warnings and instructions, and you take knowledge of them that they have been with Him who said, 'Follow me, and I will make you fishers of men.'

From various causes, a much smaller proportion of persons were the subjects of corporeal prostration than in the Irish awakening.

A hundred and twenty-one years ago, John Wesley, from one of the scenes of his evangelistic work in England, wrote to Ralph Erskine, narrating the outward signs which had so often accompanied the inward work of God under his preaching. The founder of Methodism has given with implied approbation the views of that father of the Scottish secession, who had often witnessed convulsions of mind, but not of body, under his own ministrations. We would quote Erskine's language with the same approval with which Wesley transfers it to the pages of his journal: "As to the outward manner you speak of, wherein most of them were affected who were cut to the heart by the sword of the Spirit, no wonder that this was at first surprising to you, since, indeed, they are so very rare that have been thus pricked and wounded. What influence sudden and sharp awakenings may have upon the body, I pretend not to explain; but I make no question satan, so far as he gets power, may exert himself on such occasions, partly to hinder the good work in the persons who are touched with the sharp arrows of conviction, and partly to disparage the work of God, as if it tended to lead people to distraction. However, the merciful issue of these conflicts, in the conversion of the persons thus affected, is the main thing.' The following sentence of Erskine, in the letter just quoted, describes what has happily not been an unusual scene under the preaching of the gospel during the last fourteen months in Scotland: 'All the outward appearances of people being affected among us may be reduced to these two sorts: one is, hearing with close, silent attention, with gravity and greediness, discovered by fixed looks, weeping eyes, and sorrowful or joyous countenances; another sort is, when they lift up their voice aloud, some more depressedly, and others more highly, and at times the whole multitude in a flood of tears, all, as it were, crying out at once, till their voice be ready to drown the minister's, that he can scarce be heard for the weeping noise that surrounds him.'"

Narratives and Anecdotes.

EASTERN AFRICA.

The expedition to the Zambesi under Dr. Livingstone left Liverpool, March 10th, 1858. Mr. Rae, the engineer, has lately furnished some interesting information respecting the proceedings of the party to *Chambers's Journal*, from which we gather, that after calling at the Cape they reached the Zambesi on the 15th of May. After some difficulty, they discovered the mouth of the river. On landing they found the Portuguese slave-dealers engaged in a conflict with the natives. Mr. R. says:—

"Dr. Livingstone was very anxious, and worked himself night and day in order to get us all out of the lower part of the river, where fevers are so common; and this he happily accomplished about the end of September, when we arrived for the first time at Tette, where Dr. Livingstone met the Makolo, whom he had left there two years before, and who had all remained there, in the firm belief that he would return.

The meeting was truly a happy one—the men rushing into the water up to their very necks in their eagerness once more to see their white father. Their joy was perfectly frantic. They seized the boat, and nearly upset it, and fairly carried the doctor ashore, singing all the time that their white father was alive again, their faith in whom was quite unshaken. On inquiry, we found that thirty of them had died from small-pox, and six had been murdered by a drunken chief. They told us they did not mourn for the thirty who had died, but that their hearts were bleeding for those who were murdered.

After this, having with enormous labour and difficulty got our goods and stores into places of safety, and having found that our launch was insufficient for the purpose of further ascending the Zambesi, and Dr. Livingstone having written to her Majesty's government, urging upon them to send out a more powerful steamer, he thought, while waiting replies from home, that instead of remaining idle, he would push up the Shire, which comes from the north, and joins the Zambesi about forty miles below Sanna. From this attempt, the Portugese endeavoured to dissuade us, stating that we would find it impassable, on account of the vast quantities of duckweed with which they said it was covered. For a very short distance above its junction with the Zambesi we certainly met with considerable quantities, but not such as to stop us; and about three miles up the river became perfectly clear, and we proceeded onwards, where not even the Portugese had ever been, they having spoken from report only; after steaming about forty to fifty miles up this noble river, finding never less than two fathoms' water, and the banks of the river very fertile land, we reached the base of a large mountain, called by the natives Moramballa, whose summit is nearly 4000 feet above the level of the sea. The inhabitants of the country, from the mouth of the river up to this point, are the natives who acknowledge the leadership of Mariana, and who were most friendly to us. We stopped here one day, and a party of us ascended the mountain, and thence saw the Shire stretching far away northward, through a magnificent valley, nowhere under twenty miles in breadth, as far as the eye could reach.

Starting up the river next day to explore this great valley, we steamed about one hundred miles, which took four days to accomplish, and reached a series of rapids, preventing further progress in that direction; these rapids Dr. Livingstone named the Murchison Falls. We landed at several villages each day, and found the natives very friendly to us, and living in the enjoyment of their own liberties, and perfectly uncontaminated by the slave trade. At first, they were rather afraid that we meant to fight for the purpose of subjecting them to our power, but Dr. Livingstone soon obtained their entire confidence. We were told by them that the Shire flowed out of a lake named by them the Shirwa, but we could not at that time proceed further. Returning again to Tette, for the purpose of refitting, but with the intention of returning to endeavour to reach Lake Shirwa, we found our comrades all well, and rejoiced to see us.

After remaining at Tette for two or three weeks, I erected the small sugar-mill, saw-mill, and stationary steam-engine, which we brought from Glasgow, and got all ready for a start in the sugar making and wood cutting lines. Having been supplied with a quantity of sugar-canes by Major Sicard, we set to work expressing the juice, to the great delight of the natives. But the wonder of wonders was the steam-engine and saw-mill, cutting the timber.

We started for the Shire once more on the 10th of March, 1859, and proceeded again up to Murchison Falls, finding that the good character we had established on our former visit was now of very great service to us with the natives. This valley of the Shire we found abounding in cotton, and large quantities of sugar-cane. The cotton the natives manufacture themselves into a coarse kind of cloth, and the sugar-cane they use as food, not knowing how to extract the sugar. We found also large numbers of the lignum-vitæ tree, of a great size, ebony and boaza trees. The bark of the last tree is of a fibrous nature, and is used by the natives for the manufacture of cordage. The river abounds in edible fish of various kinds, and hippopotami of a very large size frequent its banks. Ivory is very plentiful, and I have counted two hundred and two bull elephants in a single herd.

When we neared Murchison Falls, we met the head chief of the valley, named Chibiesa, whom we had not seen on our former trip, but who now received us most kindly. He informed us that his favourite daughter had been stolen by the Portugese about two years before our visit, and was, he understood, now living at Tette, in the house of the priest; he asked Dr. Livingstone if he thought there was any possibility of recovering her from them, as her mother's heart was always bleeding for her child. Dr. Livingstone replied, that provided he found her at Tette, he had little doubt of being able to procure her freedom and send her home. After Dr. Livingstone's return from Lake Shirwa to the mouth of the Shire, as he himself was not going up to Tette, but down to the mouth of the Zambesi, he redeemed his promise by writing to Major Sicard to have this young girl, only fourteen years of age, set at liberty, and returned at his expense to her parents, which was accomplished, and she safely returned, to their great joy.

Dr. Livingstone, accompanied by Dr. Kirk, proceeded northward, and discovered Lake Shirwa, while I remained in charge of the launch and the hands at the bottom of the Falls. Chibiesa having sent some of his own men to accompany Dr. Livingstone, he was everywhere kindly received and treated; but he found this Lake Shirwa not to be the source of the Shire, but a lake having no outlet, and consequently brackish; he was told by the natives that beyond Lake Shirwa there was another lake of immense extent, out of which Dr. Livingstone conjectured the Shire to flow; but he could not at present undertake this journey, his party returning all in good health to the launch, after an absence of thirty-five days.

After a few days spent at Tette to refit, we started again towards the end of June, with intention of reaching the great lake. We arrived at Murchison Falls about the end of August, 1859, and leaving the launch there, started on our journey. The exploring party consisted of Dr. Livingstone, Dr. Kirk, Mr. Livingstone, and myself, with about forty Makolo, accompanied by four of Chibiesa's men to act as our guides. They knowing the way, we experienced little difficulties, except those presented by an unknown country, and got along at about twelve miles a day. The Murchison Rapids extend about thirty-five miles, after which we found a deep navigable river all the way to Lake Nyassa. The river falls during these thirty-five miles about 1300 feet, the scenery being grand, and the valleys very fertile. Above the Falls, the valley again spreads out to about eighteen or twenty miles in width, and the country abounds with the cotton and indigo plants, and the same useful woods that we had met with below the Falls—ebony, lignum-vitæ, &c. We also fell in with a soft wood, which I believe would be good for carpenter-work in general. It is also a well-watered country, very healthy. We were forty nights sleeping in the open air, and suffered no inconvenience, nor experienced any evil effect afterwards.

About three days journey from the head of the Falls, being on the left bank of the Shire, we began to meet with slave-parties, bound for the coast of Mozambique; and all the way up to the lake we met parties of slave-hunters, and found villages deserted, the inhabitants fleeing to the woods at our approach, supposing us to be on the like errand. On finding this, Dr. Livingstone despatched two of the Chibiesa's men in advance, to inform the natives we were Englishmen—the black man's friends—which had everywhere the desired effect of allaying their fears.

And here it may be well that I should give some account of the slave-hunters' usual mode of procedure when on a stealing expedition. The men who follow this nefarious trade are all half-caste Arabs, blackguard-looking fellows, armed with muskets and cutlasses, and generally on foot. The hunting-parties we met numbered from three to twenty or more, and were attended by a number of their own slaves. Stealing up during the night to some village marked as the scene of their depredations, they lurk about until morning, when the children and younger members of the community are beginning to move about; these they seize, one after the other, until they obtain a considerable number. The peaceful inhabitants, having no firearms, are powerless either to defend or recover their stolen offspring. These are then secured by means of a long forked stick, the neck of the poor victim being placed between the prongs, and a piece of bamboo tied across in front of the throat. The slave-hunter then takes the extreme end of this cruel instrument of torture, and by means of it pushes them along, and should any of them prove refractory, a twist of his hand nearly strangles them. I have myself seen bands of them, four and five at a time—as we were told, newly captured—with their necks all chafed and bleeding, and their eyes streaming with tears, principally young men of ten to eighteen years of age, driven along in this inhuman manner. We also met a large party near Lake Nyassa on the 17th of September, 1859—the same day on which we discovered the lake—consisting of between four and five hundred poor creatures, being led off to slavery, and lately torn from their peaceful homes.

We were told by a native chief named Massasoweka, that this party was in his neighbourhood, and he was afraid they might do us harm. While he was yet speaking, five of the slave hunters, having heard of our being there, came up to us, supposing us to be of the same profession, bringing with them six children, boys and girls, of six to eight years of age, wishing us to purchase them, and offered them to us for about a yard of calico apiece; but finding we were English, they at once decamped; and before daylight next morning, the whole camp had disappeared, the mere mention of the English name being sufficient to put them all to flight. The slaves that we saw of this party were jaded and travel-worn, and some of them reduced to perfect skeletons.

From the information we obtained in the lake district, we understand that the country, from the sea-coast inland to the Shire and Lake Nyassa, is almost depopulated; and the slave-hunters are now crossing the Shire to the west, for purpose of procuring additional supplies for the slave trade along the coast from Quillimane to Zanzibar. Colonel Rigby, the English consul at Zanzibar, told me that 19,000 slaves per annum to his knowledge, besides great numbers that he cannot obtain proper account of, are brought from the district near Lake Nyassa. It is the opinion of Dr. Livingstone and all our party—and in conversing with Colonel Rigby, he concurs with us—that a single steamer placed on Lake Nyassa, and manned by British subjects, would be sufficient to put an end to most of the traffic.

The first to set eyes on Lake Nyassa was Dr. Livingstone himself, who shouted, 'Our journey is ended! Hurrah, my boys!' His men had before this been anxious for a termination to their very arduous toils.

Arrived at the shores of the lake, observations were taken by Dr. Livingstone, when he found we were in latitude 14 deg. 25 min. S. The lake is of immense extent, the Shire flowing out of it to the south; and the rise and fall of the river does not exceed two feet, according to observations made for two years, shewing that the lake must be of immense extent to maintain such an equal flow. The length of this piece of water we had no means of ascertaining; but on inquiring of Massasoweka, a very intelligent old chief, seemingly about an hundred years of age, how long we might take to travel to the head of the lake, his first answer was a derisive laugh, and said: 'You can never travel to the end of this large water. Neither we nor our forefathers, after travelling four moons, could find or hear of the end, so white men need not try it.'

The lake had every appearance of a great sea, for although the day was calm, there was a heavy deep swell setting in upon the shore. From all the information we could gather here and eleswhere, the whole of the slave-traffic from the west side of the Shire and Lake Nyassa to the Zanzibar and Mozambique coasts passes through between the northern end of Lake Shirwa and the southern end of Lake Nyassa, a space of only about ten or twelve miles broad; and a single steamer running from and to the Murchison Falls and on Lake Nyassa must cut off the entire traffic.

Baptisms.

FOREIGN.

INDIA.—*Cuttack.*—The General Baptist missionaries at this station report some pleasing "additions by baptism." They say:—"With unfeigned humility and thankfulness we inform our friends that a larger number have been added this year, by baptism, to the Church than in any former year of its history. Twenty-seven have, on a personal profession of living faith in the Lord Jesus, been united to us. For several months the spirit of religious inquiry, and anxiety, especially among our young people, was very pleasing, and more general than we have ever before known. It has been a time of refreshing from the presence of the Lord; and it seems the more fitting to acknowledge His gracious hand in the success, which, with thankfulness we have witnessed, as during a considerable part of the year, Cuttack has had less of missionary superintendence than for many years past. The diversity in the previous condition of those who have been admitted to our communion, and the grace of God as manifested in their conversion, should interest the feelings, and excite the gratitude of the pious reader. The first who was received into the church after our last report was prepared, had long been a wanderer, not only from the path of peace, but from home and friends. For eight years he had led a very abandoned course of life in China, Singapore, the Mauritius, and other countries; but he found 'the way of transgressors is hard.' No doubt many prayers were offered for him by his mother, and other relatives who were native christians; and in due season these prayers were answered. Far away from all who cared for him, afflicted in body, and wounded in spirit, he read the parable of the prodigal son, and as he read, wept bitterly. 'I am that prodigal,' thought he, 'and like him I will return.' He did return, and resolved, by the grace of God to lead a different life. Great was the joy of his widowed mother when the wanderer was welcomed home; but it was greater on the day when he was united with the flock of Christ. And many warmly sympathized in the joy, which she and other members of the family felt, on account of the wandering sheep having been brought back to the Shepherd and Bishop of his soul. A goodly number of the children of native christians are among those 'whose hearts the Lord has touched;' and it is very gratifying to state that three of those added are the sons of native preachers. The Asylums have also furnished a pleasing proportion, and among these are several of those who eleven years ago, were rescued, by the mercy of God, and the humanity of the Government, from the bloody death to which dire superstition had appointed them. By being placed in the mission schools they have learned precious truths which their ancestors knew not, and we trust, have experienced their saving power. Some of those baptized had repeatedly seen the atrocious Meriah rite performed, and could not be ignorant that they were themselves intended for the same horrid slaughter, though those with whom they lived often disclaimed such an intention. Let the grace be adored which has led such 'to present their bodies a living sacrifice holy and acceptable unto God.'"

NORTHERN INDIA.—*Agra.*—Mr. Gregson speaks very encouragingly of the progress of the gospel. In September he baptized three soldiers, and a young Government officer, lately arrived from England; and others were enquiring the way. A very interesting tea-meeting had been held by the soldiers, at which sixty persons were present, and certain gifts were presented to Mr. Hemmings and Mr. Gregson. During the subsequent service many were in tears. "One young man especially was quite overcome, and rose and told us how great a sinner he had been, and concluded by earnestly beseeching us to tell him how he might escape from sin. He was directed to the Saviour of sinners, and is now, I believe, rejoicing in Christ. He is a candidate for baptism. Every night in the week twenty to thirty soldiers meet for prayer in the chapel. On Wednesday and Friday evenings when I preach, the attendance is from sixty to eighty, and on Sunday evenings our chapel is full, very few seats being unoccupied. The improvement in the congregation is not wholly owing to the increased attendance of soldiers. Other residents of the station have furnished their quota; and at present our prospects are if anything more pleasing than ever." A few weeks later, Mr. Gregson reports that his English congregation continued exceedingly encouraging. He says:—"One half of our congregation consists of soldiers. Last night, in a very full chapel, I had the pleasure of baptizing four Europeans, making a total of thirty-four Europeans and sixteen natives baptized in the chapel since the commencement of this year. One applicant for baptism died ere it could be administered, and one is now in hospital who would otherwise have been baptized last night. Our progress is the more encouraging for being gradual and steady. There have been no special services of any kind, but just the usual preaching of the Gospel, and for the last year and a-half it has been one course of slow but steady progress."

CEYLON.—*Kandy.*—The Singhalese services have been continued by Mr. Carter, the students occasionally assisting. The labour has not been without reward. Under date, November 14th, Mr. Carter writes:—"One is a Tamil man, whom I baptized in the lake on the first sabbath in October, and the other a Singhalese man, whom I also baptized in the lake on the first sabbath in this month. They were both, previously, Roman Catholics, and are striking instances of what the grace of God can and does do. The Tamil man was in the employ of a Roman Catholic priest on the coast of India, and meeting with a Tamil New Testament, he read it, and, finding it disagree with the things he had been taught, went to his master, the priest, for a solution of his difficulties, and humbly besought him not to be offended at his inquiries, but to give him instruction and advice. The priest, finding it impossible to explain satisfactorily the discrepancies between the doctrines and practices of the Roman Catholic Church and the Word of truth, became angry, and ordered him either to submit to the authority of the Church, or lose his employment. He did the latter, and from that time became the object of every kind of annoyance which his relatives could devise; to escape which, and in consequence of their threatenings, he left all, and came to Ceylon. Here he first became acquainted with some members of the Church Missionary Society, and finally requested Mr. Hobbs, the excellent superintendent of the Tamil Coolie Mission, to baptize him and admit him to church fellowship. The former Mr. Hobbs declined to do, as he had already been baptized, and the latter alone did not satisfy the man. He therefore came to talk with us about the matter, and see if he could get us to accede to his request. He gave us his history, and told us he wanted to be baptized, because he could not, in the light of Scripture, regard that as baptism which the Roman Catholic priest had formerly administered to him; and that, apart from the many additions of the Roman Catholic Church to the ordinance to which he at first more particularly referred, he was now convinced that nothing but the immersion of the believer was baptism. He was working as a coolie at the time; and his knowledge of Scripture, and the correctness of his ideas on religious subjects, were extraordinary. His simplicity of manner and his humility left little doubt on our minds that he was one of God's jewels. In the course of a few weeks, wanting a coolie, we invited him, thinking it would give us an opportunity to prove him. The trial was most satisfactory, and in about two months he was baptized. He has been with us ever since, and has proved a most excellent man, and in every way a trustworthy servant. The case of the Singhalese man is equally satisfactory, though it does not exhibit so strikingly a man's escape without human aid from chains and fetters in some respects stronger even than those of heathenism. He was first brought to question the claims of the Romish Church by a conversation with Juan de Silva, now at Gonawelle. Since then Romanism has been gradually losing its hold on him, but it was not till about six months ago that he became concerned for his personal safety, by conversation with the present students. He and another young man, whilst seeking salvation, sought earnestly to settle the question of Church authority. A clever man under whom they worked strove hard to keep them within the pale of the Church, and by various artifices, by writing to their relatives, by abuse of us '*Baptist lads*,' and by extolling the Romish Church, at length succeeded in persuading the latter young man to rest satisfied with the Church in which he was born. The other, Thomas Appoo, was not to be deterred, and in spite of the threat of of disinheritance by his relatives, and all the other opposition he met, he persevered, found peace with God about four months since, and the Sabbath before last made a public profession of faith. We want more cases like these."

AUSTRALIA, *Wide Bay, Queensland.*—The work of the Lord is still going on in this town. On November 25, 1860, three more believers were buried with Christ by baptism, and many more are inquiring the way to Zion. We have commenced our new chapel, and our sabbath school is very well attended. We have suffered a temporary loss in the absence of our young minister, Mr. Josiah T. Hinton; illness having compelled him to visit Brisbane, where he is at present under the medical advice of our brother, the Rev. B. G. Wilson. We trust in the Lord that his health will speedily be established, and that he will be restored to us. We desire to bespeak the sympathy and prayers of English christians for the outpouring of the Holy Spirit upon this lonely portion of the Lord's vineyard. R. C.

DOMESTIC.

LONDON.—*The New Baptist Tabernacle.—The First Baptismal Service.*—Mr. Spurgeon having preached his first sabbath sermon in this place on Lord's-day, April 7, on Tuesday evening, the 9th, the first baptism took place in the new marble baptistry. Mr. Stowell Brown, of Liverpool, preached on the subject of believer's baptism, when he reminded his hearers that the word baptize signified to immerse, or bury the body in water, as was now generally allowed by the learned of all denominations of christians. The ordinance, as thus administered, was strikingly symbolical of the burial and resurrection of the believer with Christ. Augustine, Chrysostom, and other of the early christians, were baptized when of adult age. The scriptures were significantly silent as to the baptism of infants. The discourse being concluded, Mr. Spurgeon, though suffering from a cold, went down into the water, and baptized sixteen willing converts. The immense building was crowded in every part.

Church Street, Blackfriars Road.—Mr. Barker baptized two youths from our sabbath school on Lord's-day evening, March 31. They had been scholars, but are now teachers. This may be our last baptismal service in the place, as we believe a railway company will soon take down the chapel. G. S.

EARLS BARTON, *Northamptonshire.*—Mr. Silverton, of Carlton, administered the scriptural ordinance of believers baptism here on Lord's day, March 17th, when eleven disciples of Jesus thus publicly professed their attachment to Him. These were added to his people, according to his will, at the Supper, on the evening of the same day.

KETTERING.—Mr. Mursell baptized four followers of Christ, on Thursday evening, April 4th. Three of these were young disciples. E. W.

BRAINTREE, *Essex*.—We are happy to say that the Lord is abundantly blessing his cause here under the ministerial care of Mr. Mostyn. We had a baptism of five friends in December; and on March 24, five more thus put on Christ. There are also now upwards of sixty anxious inquirers, who manifest great concern for their souls; and several of them are waiting to take up the cross and follow Christ through the waters of baptism. We are also delighted to see a real revival of religion amongst our young people; many of them, after the labours of the day, will come four and five miles to attend our prayer meetings. Besides this they have established prayer meetings in the localities in which they live, which are crowded several times in the week. We are also contemplating building a new school room, which will cost at least £300, a great part of which has been already subscribed, and we hope before long to obtain the rest.

A. A.

LINCOLN.—We have already informed our readers that the General Baptists in this city, who date from the times of the Stuarts, have lately occupied a convenient upper room of the new Corn Exchange for preaching. More recently they have removed into the large room below. Having ten candidates for baptism, they fitted up a baptistry in the large room, and, on what is called "Easter Sunday," the candidates were baptized by Mr. Greenwood, a student from the college at Nottingham, after a discourse on the subject by Mr. Mathews, of Boston. A large congregation assembled to witness the service. The ordinance of the Lord's supper was administered in the same place in the evening, when the candidates were received into fellowship.

NEWARK.—We had a very interesting baptismal service on sabbath evening, April 21. Mr. Bayly preached a faithful sermon to the undecided from the words, "How long halt ye between two opinions?" And afterwards baptized four young females. Our chapel was well filled, and the congregation, judging from the order and attention which prevailed throughout, much interested.

T. F.

NAUNTON, *Gloucestershire*.—Mr. Heritage baptized four disciples of the Saviour on the last Lord's-day in March, two of whom dated their decision to the special services at the commencement of the year; the others were man and wife.

R. C.

STONY STRATFORD.—*After* a very appropriate sermon by Mr. John Jones, of Towcester, from the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls," our pastor, Mr. E. L. Forster, baptized two females on the first Lord's-day in April. One of these, from a neighbouring town, was a member of an Independent church, who had been led to adopt our views of baptism from reading the Scriptures for herself. This being the first baptism since our enlargement, we were able to accommodate a larger number of persons than usual, and we had a very attentive congregation.

P.S.—Allow me to add, that Mr. Jones has resigned his pastorate at Towcester, and is open to invitation.

BEDFORD, *Mill Street*.—We had a very interesting baptismal service on Lord's-day morning, March 31st, when Mr. Killen, after preaching on the importance of doing the Lord's will when we knew it, and his displeasure with our neglect of it, baptized eleven disciples of the Saviour. The chapel was crowded by a very orderly and attentive audience. This, we believe, is the largest number baptized at one time since the erection of the chapel. The candidates were of various ages—some young in life, others much advanced in years. A good feeling was produced, and many wept at the solemn scene. More are in a hopeful state.

PETERBORO'.—Mr. Barrass had the pleasure of baptizing five believers on Jan. 6th, and eleven on April 7th, all of whom, excepting two, were added to the church, one being an Episcopalian, and the other an Independent, who remain with their former friends. How often do such instances occur; the conviction that immersion is, after all, the only scriptural mode, not allowing them to rest in the neglect of their duty. But after all they are only half-baptists.

IPSWICH, *Turret Green*.—On Thursday evening, April 4, our pastor, Mr. Morris, baptized three believers in the Lord Jesus on a profession of their faith in him. Two of these were received into our fellowship; the other, an Independent, returns to their communion. Others are seeking admission amongst us.

G. R. G.

OAKHAM.—Our pastor, Mr. Jenkinson, baptized six candidates on the first sabbath in April.

HADDENHAM, *Bucks.*—We are happy to state that a good work is going on here. The labours of our pastor, Mr. A. Dyson, are owned and blessed by the Head of the church. Since his settlement amongst us, rather less than two years ago, thirty have been admitted into the church by baptism, including five on Lord's-day, April 7. Our inquirers class is well attended, and our congregations larger than we can comfortably accommodate. If a spirit of liberality should take hold of the people, something like that which influenced the Israelites in their offerings for the construction of the tabernacle, I expect we should soon enlarge our borders. W. E.

CRADLEY, *near Dudley.* — Seven believers were baptized on sabbath evening, March 31; and four on April 7. Of the latter a man and his wife had been members of the Church of England, and are parents of a boy who was baptized in March. Some of the candidates were from the sabbath school. The teachers have, for a long time, made the conversion of the children in their classes the subject of their earnest prayers, and are now receiving the promised blessing. We have more inquirers after the way of salvation. J. D.

SHARNBROOK, *Beds.*—The pastor of this church, Mr. Wheeler, being unable from illness to attend, Mr. Silverton, of Carlton, kindly supplied his lack of service, and baptized seven candidates on Tuesday evening, March 26th, who were afterwards added to the church.

WINDSOR, *Victoria Chapel.*—Mr. Lillycrop had the pleasing duty of leading six disciples of the Saviour down into the water and baptizing them, on Lord's-day, March 31. Two of these were from Mrs. Lillycrop's Bible class. Others are expected to follow in their steps.

CLAYTON, *Yorkshire.*—Mr. Wood, pastor of the church in Tetley Street, Bradford, baptized four candidates at this place on the last sabbath in March; who, on the evening of the same day were added to our fellowship. G. A.

LONG CRENDON, *Bucks.*—Mr. Williams, of London, baptized six disciples of Jesus on the first Lord's-day in April. Our friends here are supplied with preachers sent by Mr. Spurgeon from London. T. W.

[Our friend will see that we have received a report from the other church to which he referred.]

SUTTON-ON-TRENT, *Notts.*—Mr. Bayly, of Newark, baptized two candidates at this village on Thursday evening, March 7th. One of these had been a Wesleyan. Previously to the baptism, Mr. B. preached from, "How long halt ye between two opinions?" T. F.

OSWALDTWISTLE, *Lancashire.* — Mr. Harbottle, our minister, having preached on the danger of being ashamed of Christ, Mr. T. Bury baptized four believers in Jesus, on Lord's-day, Feb. 3.

RUARDEAN HILL, *Gloucestershire.* — Three disciples of Jesus were baptized here on the last Lord's-day in March, by Mr. Mountjoy, as a profession of their faith in Him who died and rose again.

WALES.

Llanelly, Zion.—On the morning of the first sabbath in April, our pastor, Mr. Morgan, baptized two followers of the Lamb, who were received at the Supper on the evening of the same day, with two sisters who had been baptized on the previous Friday evening. May they all walk worthy of the profession they have made. R. J.

Beaufort, Brecknockshire. — Mr. Tovey, our pastor, baptized two candidates, March 24. One had been a member of the Wesleyan church for many years; the other was a member among the "Primitives." They were not baptized on condition of joining our church, but as believers in the Lord Jesus Christ. We are glad, however, that both have been received into our infant church, where we hope they will be useful. J. W.

Pembroke.—On sabbath evening, March 3, the ordinance of believers baptism was administered here, when Mr. D. Davies, of Narberth, baptized four believers in the Lord Jesus Christ. Two were husband and wife, who had been members in connection with the Wesleyans, but being convinced that infant sprinkling was unscriptural, they were led to the conclusion that believers only were the proper subjects for christian baptism. D. E.

Canton, Cardiff — Hope Chapel. — On Wednesday evening, April 3, Mr. Bailey immersed four females. One was the wife of a member, and another the daughter of a member. They were all added to the church on the following sabbath. J. J.

Cardiff, Bethany.—Mr. Tilly immersed three believers in the Lord Jesus, April 7. Two went with Mr. Tilly to the new baptist church recently formed at Roath, the other remains at Bethany. J. J.

[We wish *some* of our correspondents would send us a little more than the barest facts of baptisms. We want no pompous or fussy reports about the eloquence of the preachers, or any improper exposure of the names or circumstances of the candidates. What we wish for is, any interesting facts that might with propriety be mentioned, and many are often occurring which might, if known, exhibit the grace of God, and induce others to walk in the path of obedience to his commandments.]

Baptism Facts and Anecdotes.

"I CAN'T FIND IT IN THE BIBLE."

OUR reports of baptisms have occupied so much of our space that we shall not be able, this month, to give our promised review of the extracts from the Wesleyan *Christian Miscellany*, which have appeared in former numbers. It will be given as soon as practicable. In the meantime we give a few extracts from eminent writers on the importance of regarding the plain and obvious directions of the word of God.

"It is a principle with me, that the true sense of any phrase in the New Testament, is what may be called its standing sense; that which will be the *first* to occur to common people of every country, and in every age."—*Bp. Horsley.*

"I am more and more convinced that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his *first* reading the original, or any good translation, is almost everywhere the true general sense of any passage."—*Dr. Doddridge.*

"The words of a law are generally to be understood in their *usual* and *most known* signification; not so much regarding the propriety of grammar, as their general and popular use."—*Sir William Blackstone.*

"Lord Nelson when once in pursuit refused to obey the signal of recall; but to excuse himself he put the telescope to one of his eyes that was blind, and turning it towards the object, swore he did not see the signal; and christians sometimes do not see the signal, because they put the telescope to the blind eye."—*Dr. Carson.*

"Shew me a single text of scripture, though ever so plain and precise, which the perverseness or ingenuity of interpreters has not drawn into different, and often contrary meanings."—*Bp. Hurd.*

"In words which are capable of two senses, the natural and proper is the primary, and therefore ought in the first place and chiefly, to be regarded."—*Dr. J. Edwards.*

"There is no law so clear, but a wrangler may raise a thousand difficulties about it."—*Dr. Waterland.*

"Whatever is maintained to be necessary in the church of Christ should have a command in the divine word, and scriptural examples."—*Chemnitius.*

"According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the scripture, or at least recommended by a laudable example, *the baptism of infants, and the sprinkling of water in baptism instead of immersion, must be exterminated from the church.*"—*Bp. Sanderson.*

"The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of his party."—*Dr. G. Campbell.*

"Read, not to contradict or confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—*Lord Bacon.*

"Some interpreters do not search the scripture so much for the meaning of the Holy Spirit, as for praise and honour; others, not so much for the sense of scripture, as for their own opinion; and others, not so much for the true meaning of scripture, as for one that is useful and agreeable."—*Werenfelsius.*

"In any sacrament, there is nothing moral, nothing religious, nothing of the least worth, except conscientious obedience to Christ."—*Dr. Halley.*

"How is it that a celebrated living Pædobaptist writer *cannot see* 'Modern Immersion' to be 'Scripture Baptism,' but *can see* Infant Baptism to be 'a divine obligation; recognised, sanctioned, pleaded, and practised by the apostle Paul'?"

Sabbath Schools and Education.

ORIGIN OF THE BIRMINGHAM FIRST-DAY ADULT SCHOOLS.

"THE late Joseph Sturge did many a good work in his day, watching always for occasions of generous beneficence, and succouring with that kindness of heart, which, so to speak, animates succour with a living spirit. In the year 1845 he was talking with a few young friends on the deplorable scenes observable in large towns on Sunday mornings: unwashed Laziness lounging in narrow streets; troops of boys making mischief with trees, hedgerows, and fences, or playing at 'pitch and hustle' in the outskirts, and expressed a regret that Sunday schools commonly turned their scholars adrift at the ripest age for folly and vice. Could not something be done to mitigate the evil? The question was not started in vain: the young friends present were willing to try; the ways and means were considered: to favour the indispensable condition of early assemblage, Joseph Sturge promised to provide breakfast for all the teachers, and the 'First-day School' was commenced. Difficulties had to be met and overcome, objections from clergymen and dissenting ministers, and especially the disfavour with which some Birmingham 'Friends' regarded the undertaking: it was interfering too much with matters out of the Society, and partook too much of a secular character. The school has however outlived the objections, and has steadily flourished, having drawn to itself a body of excellent teachers, and eight hundred willing scholars of both sexes. Joseph Sturge's sympathy therewith never failed; once a month, if not oftener, he would join the teachers at their breakfast, cheering them by his own cheerfulness, encouraging them with words of wisdom, and remaining a glad spectator of their labours till the close of school. At his death the teachers had arranged to defray the cost of the breakfast by a joint subscription, when certain relatives of the deceased notified their intention to continue the benefaction, and they also manifest their goodwill to the school, and affection for the departed, by occasional visits. Truly Joseph Sturge's good work remains of him to testify."

From White's "All Round the Wrekin."

Religious Tracts.

LOWER CANADA.

AN active tract distributor, who had distributed about 25,000 in Montreal and the vicinity, mentions one pleasing instance. He says:—

"Some time ago, visiting in an English family, and when about to leave, as is my custom, I gave tracts to the family. There being a French Canadian Roman Catholic woman present, I gave her an English tract, not knowing she was a French Canadian. She gets her English neighbour to read the tract for her; she liked it very much. A short time after she fell sick and was very ill, so ill that she could not make herself understood; but it was evident she wanted to see some one, it was thought to be the priest. The priest was accordingly sent for, and two came, but she would have nothing to do with them. Getting so much better as to be able to make her desires understood, she told them that she wanted to see the man who gave her the tract; this was made known to me the next day. I at once took my French New Testament and went to see her. As I entered the room she held out her hand to me, and seemed very glad to see me. I soon found that she wanted to hear some more of that good news and of the precious truths she had heard read from the tract; I accordingly read to her in her own language the precious words spoken by Jesus himself, 'God so loved the world,' &c. After reading I prayed with her. In a short time she grew better. I got her a fine large print French New Testament, which she not only read herself, but also got her friends to come and read with her. She seemed to be getting on well, when one night she was taken suddenly very ill. Her Roman Catholic neighbours got round her, sent for the priest, who came, seized her New Testament and the tract, and had her immediately conveyed to the Nunnery Hospital. Hearing of the matter next day, I immediately went and sought her out in the wards of the Hôtel Dieu. The parties in charge not knowing me, I easily got access to her. I found her very ill indeed, and not fit to be removed; she, however, knew me, and I had the happiness of once more pointing her to the Lamb of God as the only Saviour. I was soon found out; and, though I called again, was not permitted to speak to her. She died. They watched her body, but I trust the Lord Jesus has saved her soul."

Intelligence.

BAPTIST.

Opening of the New Baptist Tabernacle, London.—We gather from the public papers a report of the proceedings at the opening. The first religious service was a prayer meeting at seven o'clock on Monday morning, March 18th. During the following days of that week a splendid bazaar was opened in the school rooms, which realized £1200. On Monday, the 25th, two sermons were preached, when on both occasions the noble edifice was filled in every part. The sermon in the afternoon was preached by the Rev. C. H. Spurgeon, from Acts v. 42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ;" that in the evening was by the Rev. William Brock, from Philippians i. 18, "Christ is preached; and I therein do rejoice, yea, and will rejoice." Both discourses were in every respect worthy of the occasion and of the preachers, and were listened to by the immense audiences with rivetted attention. On Tuesday evening a meeting of contributors was held, Sir H. Havelock in the chair. Addresses were delivered by the Revs. F. Tucker, J. Bigwood, J. Russell, and C. Stovel. Before the close of the proceedings, Mr. Spurgeon announced the state of the funds. About three weeks since there had been £3,000 needed to complete the sum required, and, as was already well known, both himself and his people had resolved not to occupy the place on a sabbath until that amount had been raised. Since then, he had himself collected £1500, the contributions of the congregation during the evening had been £771, and other sums raised the total amount to £3,700. This announcement was received with loud cheers, and, at Mr. Spurgeon's request, the meeting rose, and with great fervour sang the doxology twice. He stated that a further sum of £500, would be necessary to complete the fittings of the schools and the erection of the outside boundary, and he believed it would be obtained in the course of the week. He then proposed votes of thanks should be given to Sir Henry Havelock (who was then obliged to leave), to Mr. Pococke, the architect, Mr. Higgs, the builder, and to the contributors to the building—all of which resolutions were carried with acclamation. This spacious edifice more than equals the expectations of all who have visited it: for convenience of arrangement, for cheerfulness of aspect, and above all for the conveyance of sound, it is superior to any other building of equal dimensions. The ground floor, with the exception of that part immediately under the eastern gallery, is level. The pews are open; they are of stained wood, and constructed on the most modern plan. At the western extremity, about midway between the floor and the first gallery, is a raised platform, surrounded by a massive mahogany hand-rail, with iron supports painted white and green. In the centre of this platform is the baptistry—a beautiful specimen of marble-work. It is intended always to be open. Above this platform, and level with the first gallery, is a similar platform, but smaller, and communicating with the lower one by a flight of stairs on each side. This upper platform serves for a pulpit. It will allow the preacher to pace about while he is delivering his sermons. At about equal distances two galleries of considerable depth stretch round the building. From the basement to the arches of the roof highly ornamented columns support the whole. The tabernacle is lighted with some 140 burners, placed round the basement of each gallery, 320 jets adorning the capitals of the columns above the gallery, and several subdued lights in the cupola. There are sittings for 4,200 persons, but it is believed that 6,000 may without inconvenience, be accommodated.

Another writer, in giving a description of the place, says:—"The external length of the whole structure is 200 feet, with a frontage of 104 feet. The principal architectural feature from the exterior, is a noble portico as large as that of the church of St. Martin's-in-the-Fields; an easy flight of steps somewhat relieves the building from the disadvantage of the dead level upon which it stands. The interior of the chapel proper is 146 feet in length, by 81 feet in breadth, and the height from the ground floor to the lantern in the roof is 91 feet. Its shape is oval, and the symmetry and proportions of the whole present a most agreeable scene. Two tiers of galleries traverse the entire building; these are fronted with elegant iron scroll work. Each gallery has its own staircases in solid stone, supported by wrought-iron carriages of extraordinary strength. By an ingenious arrangement each stream of people entering or retiring from either of the galleries will be entirely removed from the other. Sixteen doors admit of such facility of egress that an audience of six thousand can with ease quit the building in five minutes. The number of the sittings provided is 4,200, with standing-room for an additional 2,000. The pews are numbered from 1 to 598. They are stained and varnished. Excellent hearing has been secured by match-boarding the walls; the light green colour of these, tones down the complexion of the whole, which would have been heavy but for the introduction of a lighter hue than that presented by the numerous tiers of seats. The pulpit is a platform, supported by white columns, picked out with gold, and rising from another platform of larger dimensions, which contains a white marble baptistry and communion-table. The preacher will be visible to the whole congregation. The windows are numerous and large, and all double hung, to admit of easy opening. The gaslighting is obtained by stars round the caps of the columns and circular jets distributed throughout the building. Ample ventilation is secured by means of the lantern in the roof, which, although it does not enhance the external beauty of the structure, bids fair greatly to contribute to the comfort of the worshippers. The only warming apparatus which is contemplated is the pulpit. In addition to this large chapel, the Metropolitan Tabernacle, like the ancient temple, is furnished with numerous accessory apartments. In the basement there is a school-room, which will seat 1,500; and a lecture hall, or secondary chapel, that accommodates 1,000. There are eleven vestries and six class-rooms, all spacious, well lighted, and replete with convenience for minister, deacons, elders, students, and committees. The number of the members of the New Park Street Church is now about 1,600. The cost of this great undertaking has been £30,000, of which sum £5,000 was required for the freehold ground and legal expenses. Mr. Spurgeon and his people wisely resolved not to throw open their new building for Divine worship until this large amount was obtained, and it is cause for great thankfulness to God that their prayers have been heard and their efforts crowned with success. The foundation-stone was laid by Sir Morton Peto on the 16th of August, 1859, and the opening sermons preached on the 25th of March, 1861, by the Revs. C. H. Spurgeon and W. Brock. The regular worship of the church and congregation is expected to commence on Lord's-day the 31st of March. With gladness and rejoicing may they meet, and continue to enjoy that spiritual prosperity with which the Head of the Church has so abundantly blessed them."

LINCOLN.—We held what we called our anniversary in the large room of the Corn Exchange, on Tuesday evening, April 2, when upwards of four hundred sat down; after which, we had a public meeting, and some excellent speeches from our friends from Boston and Nottingham. The tea, being provided gratuitously by the ladies, realized thirty pounds, besides seven pounds from collections on the previous sabbath. A year ago we commenced with literally "two or three" members, we now number about forty, and expect more. The old chapel is now occupied for a sabbath school, and we are all in earnest for erecting a new and handsome place of worship. J. P.

RAMSBOTTOM, *Lancashire*.—The foundation stone of a new baptist chapel was laid here on Friday, March 29, by G. Foster, Esq., of Sabden. After the ceremony 500 sat down to tea, after which animated addresses were delivered. More than £800 have been already subscribed.

IPSWICH, *Turret Green*.—We held a tea-meeting on Thursday evening, March 21, to celebrate the extinction of a debt of £500, which has rested on the chapel ever since its erection. Our pastor, Mr. Morris, presided, who, with the deacons and other friends, exchanged congratulations on the happy event. The effort commenced just one twelvemonth ago. What a pleasing contrast to the oppressive measures now in operation here by "Mother Church," as they choose to call her, a specimen of which I enclose. G. R. G.

[Our friend refers to a copy of a hand-bill, in which Mr. A. Wallis protests against the seizure, by the constables, of "six of my dessert spoons, and six of my tea spoons," for a church-rate in the parish of "St. Matthew." How names are abused! What would the first *Saint* Matthew, who was a tax-gatherer, "sitting at the receipt of custom," have said to such a mode of supporting himself and his comrades?]

The Monmouthshire English Baptist Association, held its annual meeting in Zion Chapel, Ebbw Vale, on April 16th and 17th. The reports gave ninety-three baptized, and the clear increase was seventy-nine, or six from each church. The attendance was larger than usual. Among other business the religious condition of the English population on the hills, occupied much consideration, and Dr. Thomas was requested to represent their state to the denomination when visiting London. A spirited missionary meeting was also held, when, having made one collection, they agreed to make another as the friends departed.

Stony Stratford.—Services in connection with the enlargement of the above place of worship were held on Lord's-day, April 21. The preachers were Messrs. Vernon of Towcester, and J. A. Spurgeon of Southampton. The chapel was crowded, and the collections good. We had a large gathering at the tea table on the afternoon of Tuesday. The sale of useful and ornamental articles realised more than was expected. We have great reason to be thankful for God's goodness to us. May he prosper the work of our hands!

Astley Bridge, *Lancashire.*—The foundation stone of a new chapel was laid at this place on, what is called, Good Friday, by Thomas Barnes, Esq., M.P., in the presence of a large company of spectators. Mr. B. also presided at a public meeting in the evening, after tea, in the school-room. The new chapel, which is to seat five hundred, will cost about £1000. Nearly £550 has been paid or promised.

Ryde, *Isle of Wight.*—Will you allow us room to thank most heartily those baptist schools that have so kindly and promptly replied to our circular. At the same time, we would earnestly request answers from those who intend to respond to our appeal. Help as early as possible will secure for us our desired object. W. W. & W. H.

Bilston—*Salem.*—We had two sermons on Lord's-day, March 10, from the Rev. John Spurgeon, father of the Rev. C. H. Spurgeon, when large congregations assembled. On Tuesday we had a tea meeting of 540 friends, and realized about thirty-five pounds. Our cause is prospering.

Leicester, *Charles Street.*—The church and congregation at this place are considerably enlarging and beautifying their place of worship. We hear that Lord Teynham has been invited to preach at the re-opening, in a few weeks.

Burton-on-Trent. — The foundation-stone of the new baptist chapel, in the place of that lately destroyed by fire, was laid by Richard Harris, Esq., J.P., of Leicester, on Thursday, March 28. Rev. W. Landels, of London, preached in the evening.

The Rev. H. W. Beecher and Baptism.—We learn from *The Independent*, that the Trustees of the Plymouth Church in Brooklyn, at the suggestion of their pastor, have had a baptistery constructed under the pulpit. The frequent cases of preference for immersion to sprinkling, among those who wish to join the church, have led to this measure, to avoid the inconvenience of having to resort to some baptist church. Mr. Beecher, "for his own part, prefers sprinkling, but never seeks to dissuade a candidate who prefers immersion."

Blackpool, *Lancashire.*—The new chapel at this popular watering-place, beautiful, externally and internally, was opened for public worship on March 28th. Three years ago the friends met in a room. Mr. W. F. Burchell removed to this place from Rochdale in November last. The place will seat 700, and, with the school-rooms, will cost £2,500. The venerable Dr. Raffles was one of the preachers.

Yarmouth.—Mr. H. Lee, the pastor of the old General Baptist church in this town, at a social tea meeting on April 6, observed that during the two years of his ministry, twenty-six had been added to the church, and the congregation had more than doubled.

London, *Vernon Chapel, Pentonville.*—A new church, under the pastorate of Mr. Standon Pearce, was formed here on Lord's-day evening, April 7. Several are waiting for baptism.

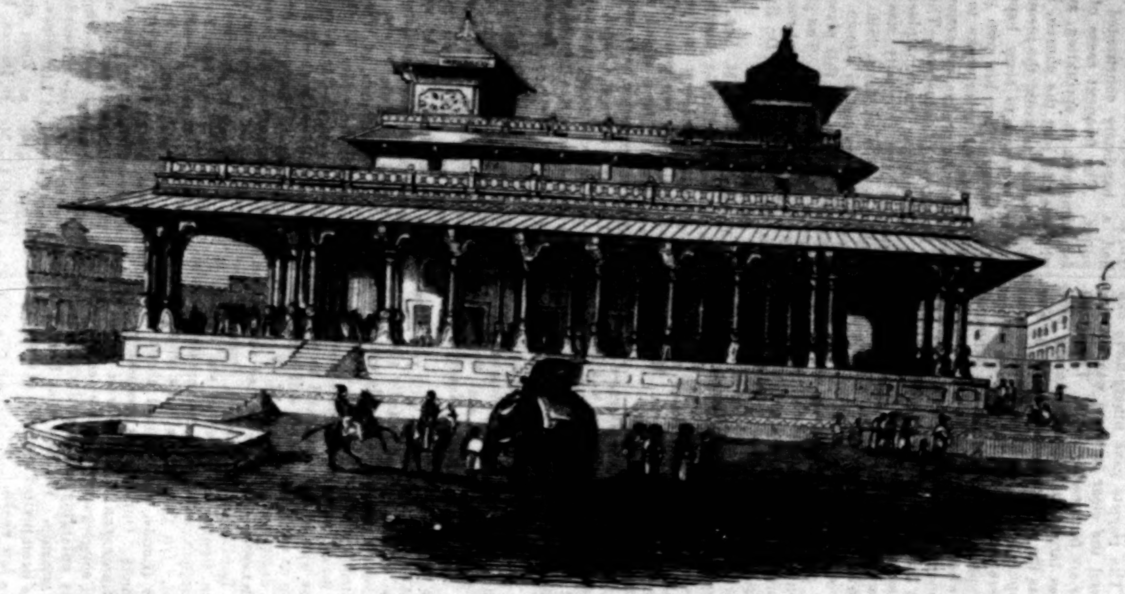
Earby, *Yorkshire.*—Religious services to commemorate the erection of the new and handsome baptist place of worship in this village were held, March 29 and 31, when the sum of £146 16s. 11d. was obtained.

Removals.—Dr. Bannister, of Berwick-on-Tweed, to Sans Street, Sunderland.—Mr. A. J. Ashworth, of Wrexham, to Uley, Gloucestershire.—Mr. W. Osborne, to Kilham, Yorkshire.—Mr. John Jones, of Conway, to Pandyr Capel.—Mr. W. Radburn, of Hampstead, to Henley-in-Arden.

Recognitions.—Mr. Isaac Haycroft, B.A., late of Lewes, at Margate, under encouraging and pleasing auspices, April 16.—Mr. T. Hanson, late of Idle, Yorkshire, at West Bromwich, March 11.—Mr. James Crofts, late of Birchington, at St. Peter's, Isle of Thanet, March 14—Mr. C. W. Skemp, late of Missenden, at Eythorne, Kent, March 29. The Eythorne church is one of the oldest baptist churches in the kingdom, if not *the* oldest.—Mr. Isaac Edwards, late of Pontypool College, at Llanidloes, March 28—Mr. John Lewis, at Zion chapel, Chatham, April 1.—Mr. D. Davies, late of Narberth, at Pembroke, March 29.

[We regret that our limits prevent us from giving the extended reports we sometimes receive of Recognitions.]

(Continued on page 166.)



PALACE OF THE SULTAN, ALLAHABAD.

MISSIONARY.

APPEAL FOR CHINA.

THE Committee of the Baptist Missionary Society have issued this energetic appeal to their constituents and friends, on behalf of the millions of this vast empire, at this juncture.

"Recent events in China, of an extraordinary nature, summon us to the solemn and prayerful consideration of our duty as christians to that vast empire of idolatry and superstition. The cessation of the war between the allied forces and the Emperor of China, has been signalized by the mutual adoption of a treaty, which, among many secular advantages, opens the whole of the imperial territories to christian missionaries, on condition that the bearers of passports do not enter a city in the possession of the insurgents. On the other hand, the so-called rebels have overran at least six provinces of the empire, containing a probable population of 30,000,000 of souls. They hold these immense territories against all the efforts of the imperial forces, and in every part of them cast down the temples of the gods, break the idols into pieces, and displace the priests from their sanctuaries. They profess (with many errors) the religion of Christ, call all christians brethren, and seek friendship with Europeans of every name; in this last respect reversing the traditional policy of China.

For some years the progress of this remarkable revolution has been watched with the deepest interest and curiosity. It was known to have originated with an individual, who, in 1847, at Canton, received instruction in the scriptures from the lips of christian missionaries. By a series of events, very imperfectly known, a local insurrection has expanded into a revolution, which threatens the extinction of the Tartar dynasty. The author of it claims to have received a commission from heaven for this purpose, and everywhere commands the destruction of idolatry. Mingled with assertions that he has seen Christ, and held immediate communion with God, he yet teaches the unity of God, the sonship of Christ, believes in the atoning sacrifice of the Saviour, and affirms the necessity of repentance and faith to salvation.

From intelligence recently received from our esteemed missionary, the Rev. H. Z. Klockers, we learn that on the 6th of November last he left Shanghae, accompanied by the Rev. Griffith John, and two Chinese gentlemen. On the 18th they reached Nankin; and for several days enjoyed frequent opportunities of conversation with the several subordinate chiefs of the Celestial King, by which designation the founder of the Revolution is known. In their interviews, there was found to exist, combined with much error, an extensive knowledge of the scriptures. The main doctrines of Christianity were fully received. Some individuals were evidently the subjects of vital religion, spoke of Christ's merits as sufficient to cover all sin, and of his blood as efficacious to wash away all guilt.

In Nankin, the missionaries found idolatry entirely overthrown. Not an idol, or an idol temple, could be found. Opium and tobacco-smoking was prohibited, and spirit-drinking forbidden. The city was undergoing reconstruction and repair; and there were signs, in reviving trade, and in the aspect of the people, of a settled civil government having displaced mere military command. Eighteen places for christian worship had, moreover, been opened.

On the day of their departure, November 25th, the missionaries received an 'Edict of Toleration,' giving free access to Nankin, and to all the territories of the revolution, to missionaries of the christian faith. It promises them every assistance, safe passage and residence in any town or part of the country, with entire freedom to preach the gospel. China is everywhere open to the missionary. Pekin and Nankin, the two capitals of China, may become the scenes of missionary toil. The Imperialists *suffer* our efforts to evangelize the land; the Revolutionists *invite* them. Is it not our duty to embrace to the utmost this wonderful opening, and to enter boldly into the door which Providence unfolds before us.

As yet, only two brethren are engaged by our society. Many are required. We shall not be thought too urgent if we entreat your assistance to send at least six as speedily as we may.

FREDERICK TRESTRAIL, } *Secs.*
EDWARD B. UNDERHILL, }

INDIAN TRANSLATIONS.—A short time since a very interesting report was laid before the Committee by the Rev. J. Wenger, on the state of the Indian translations of the Word of God, and suggesting the publication of an annotated edition of the Scriptures for the use of native christians and others. The Committee have sanctioned this proposal, and requested their valued brother to commence the preparation of an annotated edition of the New Testament in Bengali. It will be printed at the Mission Press in Calcutta, and sold at a low price to bring it within the means of the people.

HAYTI.—The Committee have accepted the services of Mr. W. Baumann, a native of Frankfort, and of Mr. V. Bouhon, a native of Paris, both educated in the Missionary Institution in Paris, belonging to the Evangelical Society for Foreign Missions, for the mission in the island of Hayti.